



## International Journal of Jungian Studies

Publication details, including instructions for authors and subscription information:

<http://www.tandfonline.com/loi/rijj20>

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Published online: 13 Oct 2011.

**To cite this article:** Thomas Fischer (2011) The alchemical rare book collection of C.G. Jung, *International Journal of Jungian Studies*, 3:2, 169-180, DOI: [10.1080/19409052.2011.592726](https://doi.org/10.1080/19409052.2011.592726)

**To link to this article:** <http://dx.doi.org/10.1080/19409052.2011.592726>

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## The alchemical rare book collection of C.G. Jung

Thomas Fischer\*

*The Foundation of the Works of C.G. Jung*

(Final version received 19 May 2011)

Following the publication of *The red book*, the Foundation of the Works of C.G. Jung is currently working on the preservation and accessibility of Jung's private library for further research purposes. In 2010, in collaboration with the library of ETH Zurich, the Foundation started a digitizing project with the aim to publish (on <http://www.e-rara.ch>) Jung's valuable rare book collection on alchemy, magic and the Kabbalah. This article provides background information on how and why Jung assembled his collection of rare books in the 1930s, and what the digitizing project offers to Jungian scholars.

**Keywords:** C.G. Jung Library; alchemy; rare book collection; Foundation of the Works of C.G. Jung

### Introduction

Since its establishment in 2007 the Foundation of the Works of C.G. Jung<sup>1</sup> has been looking forward to the publication of *The red book*, which was finally released as a magnificent facsimile edition by W.W. Norton & Co. in 2009, ahead of the 50th anniversary of the death of C.G. Jung. While continuing its efforts to support the publication of further unpublished Jung materials, the Foundation has also started a number of initiatives in order to preserve and to make accessible Jung's private library for scholarly research. In particular it has launched a digitizing project on Jung's rare book collection (pre-1800 prints) of over 200 works on alchemy and its adjacent fields of magic, mysticism, Kabbalah, ancient books of dreams and literature of the Church Fathers.

The Foundation has launched the project of making this material accessible to Jungian scholars due to the fact that it was precisely the subject of alchemy that after 16 years diverted Jung's attention from working on his visions and dreams. Jung himself explains in the epilogue to *The red book*, which he added in 1959:

My acquaintance with alchemy in 1930 took me away from it. The beginning of the end came in 1928, when Wilhelm sent me the text of the *Golden Flower*, an alchemical treatise. There the contents of this book found their way into actuality and I could no longer continue working on it. (Jung, 2009, p. 360)

Richard Wilhelm, the eminent German sinologist, after returning from a long period of residence in China in 1928 had asked Jung to write a commentary from a European psychological point of view on the text of *The secret of the golden flower*, a

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Chinese alchemical treatise of Taoist origin which he had translated into German. The receipt of Wilhelm's request and manuscript coincided with the last painting Jung had just finished in the *Red book* – a mandala of a golden castle – and he was struck by the correspondences between the imagery and conceptions of the text of the *Golden flower* and his own paintings and fantasies produced at the time (Jung, 1963, p. 204f.).

According to the introduction by Sonu Shamdasani to the new edition of *The red book*, Jung had been familiar with alchemical texts and the possibilities of their psychological interpretation already from around 1910:

In 1912, Théodore Flournoy had presented a psychological interpretation of alchemy in his lectures at the University of Geneva and, in 1914, Herbert Silberer published an extensive work on the subject.<sup>2</sup> Jung's approach to alchemy followed the work of Flournoy and Silberer, in regarding alchemy from a psychological perspective. His understanding of it was based on two main theses: first, that in meditating on the texts and materials in their laboratories, the alchemists were actually practicing a form of active imagination. Second, that the symbolism in the alchemical texts corresponded to that of the individuation process with which Jung and his patients had been engaged. (Jung, 2009, p. 219)

Shortly after writing his introduction to the *Golden flower* Jung purchased the first alchemical work for his own library from a Munich bookseller. It was the *Artis auriferae*, a two-volume compilation of some 20 Latin treatises published in 1593 by Konrad Waldkirch in Basle. In subsequent years Jung became an ardent collector of alchemical rare books and folios, which would soon form a core component of his library (Jung, 1963, pp. 202–204; cf. Jaffé, 1968, p. 62f).

In 1935, the year Jung actually began to search more specifically for old alchemical treatises in antique book stores, he also started an encyclopaedic collection of excerpts from this alchemical literature and related works in a series of notebooks, which he later indexed according to key words and subjects. These alchemical *excerpta* books became the basis of his writings on the psychology of alchemy.<sup>3</sup>

While his collection of rare books was almost completed by 1940, the study of these texts would occupy Jung's mind for the rest of his life. The last entry in the *excerpta* books dates from 1953, and numerous references to the alchemical treatises in the footnotes of *Psychology and alchemy* (*Collected works* [CW], vol. 12), in the *Alchemical studies* (CW, vol. 13) and in *Mysterium coniunctionis* (CW, vol. 14) testify to Jung's deep involvement with the subject matter of that literature.

The article at hand in its first part provides an overview of how Jung came to assemble his private collection of about 250 rare books on alchemy and its related fields in the 1930s, and explains the importance of this collection within Jung's library. In the second part it will elaborate what measures the Foundation of the Works of C.G. Jung, as the owner of these books, is currently undertaking for the preservation of Jung's private library including the valuable rare books. In the third and final part, the digitizing project on the alchemical rare books and its potential use for Jungian scholars will be explained in greater detail. The article does explicitly not explore the content of the books under discussion here, but rather wants to present the tools provided and efforts made by the Foundation to stimulate further research on Jung and the study of alchemy in the near future.

### **Jung as a collector of alchemical rare books**

In his autobiography *Memories, dreams, reflections* Jung recalls that in his dreams of the years 1925 and 1926 he had repeatedly anticipated the study of alchemical literature in a 'wonderful library' dating 'from the sixteenth and seventeenth centuries':

Before I discovered alchemy, I had a series of dreams which repeatedly dealt with the same theme. Beside my house stood another, that is to say, another wing or annex, which was strange to me. Each time I would wonder in my dream why I did not know this house, although it had apparently always been there. Finally came a dream in which I reached the other wing. I discovered there a wonderful library, dating largely from the sixteenth and seventeenth centuries. Large, fat folio volumes, bound in pigskin, stood along the walls. Among them were a number of books embellished with copper engravings of a strange character, and illustrations containing curious symbols such as I had never seen before. At the time I did not know to what they referred; only much later did I recognize them as alchemical symbols. In the dream I was conscious only of the fascination exerted by them and by the entire library. It was a collection of medieval incunabula and sixteenth-century prints. (Jung, 1963, p. 202)

Until that moment Jung's private library mainly consisted of late nineteenth and early twentieth century works from the fields of medicine, psychiatry and psychology, as well as philosophical writings such as Kant, Schopenhauer, von Hartmann and Nietzsche. His early occupation with phenomena of the occult had left its traces in his library as well. The studies of Sigmund Freud and his disciples completed this original collection of books. When Jung started to develop his theory of the archetype and the collective unconscious his library expanded into the fields of Gnosis, antique mystic religions, Indian, Mexican, and Egyptian mythology, early Christian symbolism and Eastern philosophies. In this context he acquired the monumental 50-volume edition of the *Sacred books of the East*, a set of English translations of Asian religious writings, which incorporate the essential sacred texts of Hinduism, Buddhism, Taoism, Confucianism, Zoroastrianism, Jainism, and Islam. In connection with his trips to the Native Americans in 1921 and to East Africa in 1925 he also amassed all sorts of anthropological literature on the psychology of the so-called primitives. In the later years of his life Jung's library mainly grew by works that were given to him by his pupils and friends, known and unknown authors as well as admirers who were hoping that Jung would comment on the books they presented to him. If Jung himself later on still actively acquired books it was mainly in rather specialized fields such as the literature on flying saucers or the cabalistic mythology. But it was his collection of alchemical rare books that became the 'heart' of his library (von Franz, 1963, p. 100), which comprised almost 5,000 titles in total, when Jung died in 1961.

As mentioned in the introduction to this article it was the acquaintance with Richard Wilhelm's translation of the *Golden flower* in 1928 which definitely sparked Jung's interest in the psychological implications of alchemy.<sup>4</sup> In preceding years he had already intensely studied the ancient Gnostic myths and traditions, but he felt that he still lacked the connecting link from the antique mysticism and early Christian symbolism with the present. His intuition now told him that this missing link was in fact no other than alchemy.

According to Marie-Louise von Franz, Jung received his first alchemical rare book (the *Artis auriferae*) the morning after he had dreamed of the magnificent

sixteenth-century library once again and had for the first time been able to actually open one of the books. He woke up with palpitations of the heart only to find the recently ordered book of alchemical treatises a few hours later on his desk (von Franz, 1963, p. 99f.). The *Artis auriferae* built the cornerstone to Jung's collection of rare books and became one of the most cited works in his writings on alchemy, in particular the classic alchemical texts of the *Rosarium philosophorum* (Rosegarden of the philosophers) and the *Turba philosophorum* (Assembly of the philosophers) contained in it.<sup>5</sup>

From the correspondences contained in the library and in the C.G. Jung Papers Collection at ETH Zurich we can reconstruct Jung's 'hunt'<sup>6</sup> for further alchemical texts in various antique bookstores all over Europe from 1935 to 1942, the moment he seems to have stopped actively acquiring. It looks as if before 1935 he only possessed very few alchemical works himself (cf. Ribi, 1982, p. 208). In 1935 Jung first presented some of his findings on the allegories in alchemy to the process of inner transformation of the human soul in a lecture to the Eranos conference in Ascona entitled 'Dream symbols of the individuation process'; a year later he returned to the same place with a presentation on 'The idea of redemption in alchemy'. The 1935 and 1936 Eranos lectures would later become the main parts of his *Psychology and alchemy*.<sup>7</sup> It is obviously in the context of these first lectures on the subject of alchemy that Jung began to look more specifically for alchemical rare books for his private collection. Loan receipts in the first excerpt book indicate that Jung in October 1935 looked at a larger number of alchemical texts from the University Library of Basle and the British Museum Manuscript Division to start from.<sup>8</sup> Soon after he acquired some of the most prominent anthologies, which provided him with a more complete overview of the literature to identify the most important works he would then buy for his library. In early December 1935 he got a first offer from the Antiquariat G. Hess<sup>9</sup> in Munich for Joh. Jacobus Mangetus' (Jean-Jacques Manget) two-volume *Bibliotheca chemica curiosa* from 1702, which had been listed in the catalogue of the Zurich antique bookseller L'Art Ancien. Through L'Art Ancien he also bought John Ferguson's *Bibliotheca chemica* (2 vols., 1902) and Hermann Kopp's *Die Alchemie in älterer und neuerer Zeit* (2 vols., 1886) before the end of the year, which would allow him to trace further books to be considered for his collection over the Christmas break. In early 1936 Jung intensified his search for alchemical rare books in particular with the Zurich antique booksellers L'Art Ancien and Alfred Ziegler; the latter would become his preferred dealer in his hometown in subsequent years.<sup>10</sup> Offers were now also put to him by E.P. Goldschmidt & Co. from London and by Leo Baer Librairie Ancienne in Paris. Within a year Jung in this way built up a considerable rare books collection including standard works by Nicolas Flamel, Basilius Valentinus, Michael Maier, or the *Kabbala denudata* of Knorr von Rosenroth (1684), but also lesser-known works such as the *Selectiva hieroglyphica* of Horus Apollo (1597), the so-called *Mutus liber* of 1677 or *L'escalier des sages, ou la Philosophie des anciens* (1689), which he probably chose for their rich illustrations of symbolic insinuations. Leo Baer, from whom Jung had bought a first alchemical manuscript in January 1936, had offered him a number of further original manuscripts in the following months, but Jung was generally more reluctant to buy (expensive) manuscripts than printed rare books. The printed catalogue of his library from 1967 lists only seven manuscripts (two of them are in fact photostatic reproductions).

Jung's collection of rare books grew further by acquisitions from the Weiss-Hesse Antiquariat in Olten (Switzerland), Karl W. Hiersemann in Leipzig, Carl W. Buehning in Darmstadt, the antique booksellers Wertheim and Gsellius in Berlin, or Hans P. Kraus in Vienna.<sup>11</sup> While he concentrated his efforts in the initial time of collecting rare books almost exclusively on alchemical studies, Jung in the following years also bought ancient dream books such as Hieronymus Cardanus' *Somniorum synesiorum* (1585), literature from the Church Fathers (Augustinus, Tertullian, Epiphanius), cabalistic works (e.g. Georg von Welling's *Opus mago-cabbalisticum et theosophicum*, 1753), as well as the compiled writings of Paracelsus (i.e. Philippus Theophrastus von Hohenheim, 1589), which he probably used for the preparation of an address delivered in 1941 on the 400th anniversary of the death of the great Swiss alchemist/physician (published in *CW*, vol. 13). The archives largely confirm the assertion that Jung's rare book collection was almost complete in 1940 (Jaffé, 1968, p. 63). It is to be assumed that the outbreak of World War II partly put a halt to Jung's endeavours in his search for alchemical rare books around Europe. The very last acquisitions documented in Jung's correspondences are from Alfred Ziegler in Zurich in 1942,<sup>12</sup> the last acquisitions from abroad date back to 1940 (Church Fathers from John M. Watkins, Bookseller, London). While the list of acquisitions presented here is certainly non-exhaustive, it gives an adequate idea of how and why Jung began to collect rare books and along what lines his collection developed.

Stephan A. Hoeller mentions that Jung in addition to his acquisitions from antiquarians in the years 1935 to 1942 'secured photocopies of a large number of rare works which repose in various collections the world over' (Hoeller, 1988). He refers to Henry Drake, then Vice President of the Philosophical Research Society in Los Angeles, who remembered how Jung secured copies of the extensive alchemical collection of the Society in the 1940s to use these materials in his book *Psychology and alchemy*, which was published in 1944. However, only three works that had been photocopied in their entirety are still included in the catalogue of Jung's library today:<sup>13</sup> (1) an eighteenth-century manuscript of a work by Abraham le Juif from the Bibliothèque Nationale Paris (Jung received the microfilm for photostatic reproduction in 1946); (2) the *Codex vossianus chemicus*, a work ascribed to St Thomas Aquinas in the University Library at Leiden (photocopies produced in 1942 while the codex was stored in the Zentralbibliothek Zürich during the war);<sup>14</sup> and (3) the *Aurora consurgens, part I*, which was photocopied as part of a collection of alchemical treatises called *Hermetis tractatus aureus* out of the 1566 *De arte chemica* anthology, which Jung consulted from the British Museum's rare books collection in London.

Overall Jung's collection of rare books was probably one of the finest private collections on the subject of alchemy at the time (von Franz, 1963, p. 100); only once did Jung learn of a similar private collection, when he was approached by the eminent British collector Dennis I. Duveen in Autumn 1945, wondering about the publication date of the English edition of *Psychology and alchemy*. Jung was keen to learn of this man's interest in alchemical literature, but as it turned out to be mainly focused on the history of chemistry the correspondence of the two men did not continue after an initial exchange of letters.<sup>15</sup> This anecdote as well as the fact that Jung also included photocopied works and typewritten copies<sup>16</sup> in his collection indicate that he was not a bibliophile in the usual sense – primarily interested in 'owning' the *books* – but it was first and foremost the *content* of these books he wanted to 'possess' (Jaffé, 1968, p. 63). That he was aware of the value and rarity of

his collection is illustrated by a letter of 25 May 1940 to one Mrs R.S. Foster in East Falls Church in Virginia, USA, where Jung mentions that he could not look up something on a text ascribed to Albertus Magnus, as ‘unfortunately it is in a notebook that is actually not in my hands since I had to send away the more valuable parts of my library’.<sup>17</sup> In spring 1940, at the height of tensions in Europe, when many in Switzerland believed a German invasion to be imminent, Jung had obviously taken his excerpt notebooks as well as his rare book collection (‘the more valuable parts of my library’) to a place he considered safer than his house in Küsnacht near Zurich.<sup>18</sup>

Jung did not have a ‘favourite’ author among the alchemists in his library, or as Aniela Jaffé stated, ‘fundamentally it was not the thoughts of individual alchemists that were of importance for Jung’s researches as much as the inexhaustible variety of their arcane images and descriptions, apparently so different yet all interrelated’ (Jaffé, 1968, p. 64f; quote taken from the English translation, 1984, p. 54).<sup>19</sup> From the excerpt notebooks as well as from slips of papers and marginal notes in the original books it is also evident that while Jung read some of the treatises from beginning to end,<sup>20</sup> he only browsed through others in search of specific references or illustrations on a theme or question that was of particular interest for his studies (cf. Ribi, 1982, p. 207f.).<sup>21</sup>

### **Efforts for the preservation of the library**

The books of Jung’s private library belong to the physical assets that were transferred together with the author’s rights in 2007 from the heirs to the Foundation of the Works of C.G. Jung. It was Jung’s wish that, if possible, the library should be preserved in its entirety after his death. While the family upon specific request granted access to the books for scholars, the library by and large remained untouched after it had been systematically catalogued and partly systematized in a printed index in 1967.

In 2008 the Foundation started to look into the physical state of the books and began an evaluation process of the steps to be taken for the future preservation of the library. While some of the rare books will eventually require restoration in particular for the bindings and covers (otherwise they are in stable conditions as long as not put to excessive use), another problem proved to be more critical: given that the vast majority of the books in Jung’s library were printed in the second half of the nineteenth and the first half of the twentieth century, they are exposed to a progressing decay due to acidification of the paper. For centuries, old tatters had been used as raw material in the process of hand-made paper production, but with the start of the industrial production of paper at about 1850/60 these high-grade fibrous materials were substituted by wood pulp. Moreover, a resin/alum gluing was invented, which introduced acids into the final product.<sup>22</sup> These acids, in combination with atmospheric pollutants, lead to a catalytic decomposition and an oxidation of the cellulose in the paper. Since the cellulose is responsible for the mechanical strength of the paper, these reactions cause a progressing deterioration, which, in the course of time, makes the paper useless. Signs of an advanced state of acidification are a brownish discolouration and a decaying paper structure. Only in the last approximately twenty years has the paper production been changed to a less acidic product with a clearly higher resistance to ageing.

As the acid decay increases exponentially over time if no measures are taken, the Foundation in 2009 after first trials with some of their library materials, decided to treat all books affected by the problem with the *papersave-swiss* method, a procedure for mass-deacidification of paper stocks developed by Nitrochemie Wimmis AG near Berne.<sup>23</sup> While the treatment does not reverse any of the negative effects of the acidification that has already occurred, it stops or at least significantly slows down the decay, and is thus an important preventive measure to keep the materials from the Jung library usable. The first two charges of a few hundred books each have in the meantime undergone deacidification at the plant in Wimmis. The Foundation aims to accomplish the same procedure by and by with the rest of the library stocks in order to ensure the preservation of this important collection for future generations of Jungian scholars.

As much as deacidification of major parts of the books became a time-critical primary concern in the Foundation's efforts for the preservation of the library, two more projects regarding the library's holdings are of importance as well: the second priority became the digitizing project of the rare book collection, which was started in 2010 in cooperation with ETH Zurich, and which will be described in detail in the following final part of this article. The third issue currently under consideration is the question of restoration of individual books. Again it is the more valuable rare books that are in the focus of attention here, but also some of the other stocks may require action to make them usable again (in particular loose bindings, ripped pages and covers). However, the question of book restoration was subordinated in priority, as potential problems can be better identified in the course of implementation of the other two library projects. Moreover, the cost factor plays an important role in the evaluation of what needs and can be done in this respect.

### **The digitizing project and its use for Jungian scholars**

The idea for the digitizing project of Jung's rare book collection did not come from Jungian circles originally, but from the ETH Zurich. Gerd Folkers, Professor of Pharmaceutical Chemistry and currently the Chair of the transdisciplinary Collegium Helveticum<sup>24</sup> of ETH and the University of Zurich, in 2007 visited Jung's library together with his colleague Helmut Gebelein, Professor emeritus of the Justus-Liebig-University in Giessen (Germany), a specialist on alchemy and the philosophy and history of natural sciences. At that moment the idea was first uttered that digitization may be a way to make the rare books from Jung's library available to a wider audience without having to expose the delicate works to actual physical use.<sup>25</sup> In addition, digitizing the rare book collection in a conversion process onto a different data medium would also preserve this important information (including marginal notes and paper slips!) for the future, if ever the worst case of a loss of the books should occur.

Encouraged by these ideas, the Foundation of the Works of C.G. Jung in 2008 started to evaluate the possibilities and prospects for such a digitizing project on its rare books. The first issues that needed to be clarified concerned the questions of: (1) How 'rare' are the rare books in Jung's library really, and to what extent had the same titles already been digitized elsewhere? (2) What technical means would be required for the implementation of such a digitizing project, and who could become a potential partner in the technical realization of it? (3) What are the risks for the



books involved and what is the potential use for research? And finally (4), what are the expected costs and where could the necessary funding be found for it?

After an initial period of research including an intensive exchange of views with libraries, archives and private collections involved in similar projects, the Foundation in 2009 decided that it was worth exploring the possibilities for a realization of the digitizing project. On the one hand, it had become clear that out of the almost three hundred pre-1800 prints of Jung's collection almost all titles are to be found in other libraries and archives around the world. In particular the *Bibliotheca philosophica hermetica*, the world's largest private (and publicly accessible) collection on Christian-hermeticism, alchemy, magic, Rosicrucians, Gnosis and mysticism amassed by the Dutch businessman Joost R. Ritman in Amsterdam,<sup>26</sup> with 132 equal titles (102 in identical editions to Jung's collection), and the rare books section of the Bavarian State Library in Munich with 175 equal titles (146 identical editions) contain a large part of the rare books in Jung's library.<sup>27</sup> But on the other hand, it became evident from the talks with the people in charge of the Ritman-Library that the specific *composition* of Jung's collection by itself justified the separate digitizing of these books independently of their availability in other holdings. Handwritten notes in the margins and slips of paper marking individual pages and paragraphs in the books render them truly unique for scholars in Jungian studies and made the decision univocal.

For the technical assistance the ETH library became an ideal partner in the realization of the plans for digitizing Jung's rare books. Not only does the library already contain the C.G. Jung Papers Collection, but it has also started in 2008 a Switzerland-wide digitizing project on sixteenth-century rare prints in collaboration with a number of university libraries (<http://www.e-rara.ch>). This was the reason why ETH had recently invested in the latest technological equipment for the building up of a new digitizing centre at its library premises. Furthermore, the ETH library declared that it was ready to take over the digital storage of the scanned files via the ETH's IT services and was guaranteeing the maintenance of an online platform to make the content of the books available for users on a long-term basis. Both were important pre-conditions for the realization of the project, as the Foundation would not have been able to cover these aspects without the help of a competent partner.

Originally, the establishment of a separate online presentation platform for the project had been planned, but in the course of the project it was decided to integrate the digitized versions of Jung's rare books into the already existing e-rara.ch platform as a self-contained collection. This does not only draw additional attention to the books from people interested in the old alchemical literature outside Jungian circles, but also ensures that the project can rely on previously established standards and interfaces used for the bibliographical metadata in e-rara.ch; something which otherwise would have to be defined and developed additionally in a stand-alone solution.<sup>28</sup> In this way the titles contained in Jung's rare book collection are also entered in the library catalogue of the NEBIS network of libraries and information centers in Switzerland as electronic resources (<http://www.nebis.ch>).

Financial support for the project was secured from the Dr Donald C. Cooper Fund for the Study of Psychology at ETH Zurich, which granted a two-year funding for the actual production of the digital data at the DigiCenter of the ETH library.<sup>29</sup> The Foundation of the Works of C.G. Jung, which had the lead in developing the whole project proposal, in the implementation phase has become the focal point for the coordination of all partners. In terms of conservation-restorations of the valuable

rare books an expert helped the Foundation to establish the technical criteria for the selection of books, while the literature and philosophy chairs of professors Andreas Kilcher and Michael Hampe from the Department of Humanities, Social and Political Sciences of ETH Zurich assist the Foundation with regard to content.<sup>30</sup> In November 2010 the first books were brought to ETH, where the digitization and collection of the structural data is being carried out by the staff of the DigiCenter and of the Rare Book section of the library. The goal is to have the rare books collection from Jung's library digitized as completely as possible by mid-2012, deadline of the Dr Donald C. Cooper Fund sponsored two-year project.<sup>31</sup>

A final word on the data and imagery available of the books on e-rara.ch may be of interest to conclude this article: the books are scanned in a 300dpi resolution in a Tagged Image File (tif) format. These files are being stored as the digital originals, and are converted to Portable Document Format (pdf) for the use on the Visual Library Server presentation online. The pdf viewer on e-rara.ch allows flipping through the books page-by-page or browsing them via reduced-size thumbnails. A detailed cataloguing and indexing of all works also makes possible a search by chapters / individual treatises. The books can be downloaded in pdf format either in their entirety or in chapters. The works are scanned including book covers, frontispiece, empty header pages and eventual slips of paper, which were inserted by Jung or his assistants as markers. This is particularly important for scholars interested in Jung's way of digesting this literature, as he often put keywords on the slips of paper or noted something on the inside of the back cover with reference to the corresponding page numbers in the book. As stated at the outset of this article, the Foundation of the Works of C.G. Jung with the digitizing project in the end hopes to provide a useful tool, which will stimulate new research on the subject of Jung and his study of alchemy.

## Notes

1. In April 2007 the heirs of C.G. Jung transferred the author's rights, publishing contracts, the *Red book* and other archive material, as well as the books of Jung's private library to the newly established Foundation of the Works of C.G. Jung (<http://www.cgjung-werke.org>). Its main objectives include:
  - Conservation and advancement of accessibility of the literary and visual artistic estates left by C.G. Jung and Emma Jung-Rauschenbach.
  - Administration of the intellectual property of these estates.
  - Advancement of scholarly correct publications of the works by C.G. Jung and Emma Jung.
  - Advancement of studies concerning their lives and works.
2. According to Stephan A. Hoeller, Jung, along with other psychoanalysts, was taken aback by the tragic fate of Herbert Silberer, who in 1914 had published his work *Probleme der Mystik und ihrer Symbolik* (Problems of mysticism and its symbolism) and upon proudly presenting it to his master Freud, 'was coldly rebuked by him, became despondent and [some years later] ended his life by suicide' (Hoeller, 1988).
3. Jung had a number of people helping him compiling, translating and researching the excerpts, most prominently his pupil and later assistant Marie-Louise von Franz (a classical philologist) but also his wife Emma, or Rivkah Schärf-Kluger and Siegmund Hurwitz. On the excerpt books see Ribí (1982).
4. It is interesting to note that Jung's interest in the subject was not awakened earlier, neither in connection with Silberer's work of 1914, which he obviously knew (Jung, 1963, p. 202), nor during his student days in Basle, where the university library contains a significant collection of alchemical manuscripts and rare books.

5. Jung later also acquired a separate copy of the first edition of the *Rosarium philosophorum* printed anonymously in Frankfurt in 1550.
6. Marie-Louise von Franz relates the story that Jung once likened himself to ‘a fox who would sniff about’ in his books in search of new traces worth exploring (von Franz, 1963, p. 103) – always bearing in mind the old alchemical saying of *liber librum aperit* (‘one book opens up another’), which he knew from Petrus Bonus’ *Margarita pretiosa* in the *Bibliotheca chemica* (Vol. II, 1702).
7. In winter 1940/spring 1941 Jung also lectured at ETH Zurich on ‘The Process of Individuation’, in which he dealt again with the psychological interpretation of alchemical writings and symbols.
8. The loan receipts from the British Museum carry the dates of 9 and 10 October 1935, when Jung was in London for the Tavistock lectures; on 29 October 1935 he borrowed eight alchemical works at the University Library of Basle.
9. One can speculate whether this was also the place, where Jung got his two-volume edition of the *Artis auriferae*, as there is no documentation of that acquisition in the Jung archives.
10. Within the few weeks between January and March 1936 Jung bought via Ziegler the following anthologies and alchemical rare books: the three-volumes of Berthelot’s *Histoires des sciences, La chimie au moyen âge* (1893), Gottlieb Latz *Die Alchemie, das ist die Lehre von...* (1896), and the six volumes of the *Theatrum chemicum* edited by Zetzner (6 vols., 1602–61), as well as Ubaldo Stoiber’s *Armamentarium ecclesiasticum complectens arma spiritualia* (1757), Janus Lacinius’ *Pretiosa margarita novella de thesauro* (1546), Oswald Croll’s *Chymisch Kleinod* (1647), two works by Jacob Böhme (unidentified) and specifically asked Ziegler to look for the works of Michael Maier on symbolism. A first copy of Maier’s *De circulo physico quadrato* (1616) he received from L’Art Ancien during that same period.
11. Among the well-known alchemical authors added to Jung’s rare book collection in 1937 were Raymundus Lullius, Agrippa von Nettesheim, Joh. Rud. Glauber, Andreas Libavius or Henricus Khunrath.
12. In May 1942 Jung bought the following three works from Ziegler: Johann Daniel Mylius *Opus medico-chymicum* (1618), Joh. Rudolf Glauber *Miraculi mundi continuatio* (1658) and *Explicatio tractatuli* (1656).
13. It is not sure whether Hoeller’s assertion of a ‘large number’ of photocopied works is correct. Yet, it is possible that photocopies were passed on from Jung to Marie-Louise von Franz for her own studies on the subject.
14. The latter work was one of the manuscripts identified by Jung and von Franz when researching the origins and authorship of the *Aurora consurgens* (von Franz, 1966, pp. 25–27). Photocopies of another manuscript from the University Library at Bologna, which identified St. Thomas as the author of the Aurora, were sent to Jung in 1946 via the Swiss Consulate in Florence, but are no longer contained in his library today.
15. Jung did, however, receive some years later a copy of *Bibliotheca alchemica et chemica* (London, 1949), a 600-pages-long carefully compiled and annotated catalogue of Duveen’s private library of rare and newer books on alchemy, technology, metallurgy, mineralogy, dyeing, pharmacy and balneology. The three letters Duveen and Jung exchanged in October 1945 are contained in the C.G. Jung Papers Collection at ETH Library in Zurich: HS 1056: 11340 (Duveen to Jung, 19 Oct. 1945), 11820 (Jung to Duveen, 25 Oct. 1945), 11341 (Duveen to Jung, 29 Oct. 1945).
16. The 1967 library catalogue lists Abraham von Worms *Buch der wahren Praktik in der uralten göttlichen Magie* (1725) as a typewritten copy.
17. C.G. Jung Papers Collection, ETH Zurich: HS 1056: 9204 (Jung to Foster, 25 May 1940).
18. It is not known to the family, where Jung hid his books and materials during that time. He possibly transferred them temporarily to his country house, the ‘Tower’, in Bollingen; the possibility that he took the books with him to the remote place in the Bernese Alps, where he joined his family for a while a little later in expectation of a German attack on Northern Switzerland (including Zurich), is less likely.
19. However, Jaffé, identifies Gerhardus Dorneus, the sixteenth-century natural philosopher and doctor from Frankfurt am Main, as being a preferred reading of Jung in later years. The same can obviously be said of the ‘Rosarium philosophorum’ in the *Artis auriferae* at an earlier stage (Jaffé, 1968, p. 65).

20. In that category we find the *Rosarium novum olympicum* (1608), Michael Maier's *Symbola aureae mensae* (1617), Joh. Dan. Mylius *Philosophia reformata* (1622), Henricus Khunrath *Vom Hylealischen, . . . Chaos der . . .* (1597), also Theobald de Hoghelande *De alchemiae difficultatibus* in the first volume of the *Theatrum chemicum* and the *Consilium coniugii de massa solis et lunae* in the *Ars chemica* compilation of 1566, and the *Aurora consurgens* or the *Rosarium philosophorum* in the *Artis auriferae*.
21. There is even one rare book in Jung's library, where the pages were never cut open (*Aurea catena homeri*, Frankfurt 1762).
22. The following information is taken from the brochure *Papersave-swiss mass-deacidification*, Nitrochemie Wimmis AG (October 2007).
23. In short, in the *papersave-swiss* process the material (pre-dried) is flooded with deacidification solution in high vacuum chambers, which completely impregnates the papers. After one to two hours the solution is drained and the material is vacuum-dried again to completely remove the solvent used as deacidificant carrier. There follows a period of three to four weeks reconditioning, in which time the material regains the lost humidity and reaction takes place between the treatment agent and material. For specific information on the chemical components used in this mass-deacidification method see: <http://www.nitrochemie.com/index.php?lang=21>
24. See <http://www.collegium.ethz.ch/en/welcome.html>.
25. Professor Folkers at the time had already been engaged at the Collegium Helveticum with the digitization of the private papers of the physician and science theoretician Ludwik Fleck.
26. See <http://www.ritmanlibrary.nl>.
27. Other collections that list considerable numbers of identical titles are the Paul and Mary Mellon Collection (built around the subject of alchemy after Jung's example) in the Beinecke Rare Books and Manuscript at Yale (53 titles, 39 identical editions) and the rare books of ETH and Zentralbibliothek Zürich (121 titles, 71 identical editions).
28. By integrating the Jung collection into the e-rara.ch platform the Foundation of the Works of C.G. Jung has become a participating partner institution in the larger e-rara project: <http://www.e-rara.ch/cgi>.
29. See <http://www.library.ethz.ch/en/Ueber-uns/Projekte/Digitalisierungsprojekt-alte-Drucke-aus-der-Sammlung-C.G.-Jung>.
30. Priorities were set on the books on alchemy, magic, mysticism, the Kabbalah and ancient books of dreams, which provided the basis for Jung's writings on the subject of psychology and alchemy. Financial means allowing the Church Fathers, important for his studies on the issue of psychology and religion, as well as classic Greek and Roman literature, will be added at a later stage of the project. The rare books on the legend of the Holy Grail, the life-long research topic of Emma Jung-Rauschenbach, were excluded from the initial digitizing project, as they also physically form a separate part of the library.
31. By early July 2011 some 111 titles from the Jung collection were available online via the <http://www.e-rara.ch> platform.

### Notes on contributor

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